

RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. II.

FOREIGN INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

Thirteenth Report.

Continued from page 456.

We call the attention of our readers, with great pleasure, to the following eloquent and devout

CONCLUSION.

The infancy of the British and Foreign Bible Society gave the promise of a vigorous maturity, which the progressive growth of thirteen years has amply confirmed. For complete and satisfactory evidence, that it has hitherto fully answered its designation and end, it is only necessary to advert to the extent in which the Holy Scriptures have been circulated, and to the numerous Institutions in different and distant parts of the world, now actively co operating in the distribution of them. And while, on one hand, the Associations which have thus been formed on its example may be deemed a gratifying homage to the pure and benevolent principle of the Society, they come nearer to the feelings and expectations of its Members, when considered as a provision for extending and perpetuating the benefit derived from it.

Devoutly ascribing these auspicious results, so astonishing by their magnitude and so incalculably beneficial in their uses, to the Divine Favour; your Committee may be permitted to indulge the satisfaction of contemplating them as the pleasing fruits of Christian Union, founded on a lively sense of an identity of interest in the promises of the Gospel, and animated by the charitable desire to make all mankind partakers of its blessings.

It is from the active influence and energy of this union, that the British and Foreign Bible Society derives its means, and information to direct their

employment; labourers for every soil; coadjutors in every quarter of the globe; in a word, its support, encouragement, and success. No Association formed on a narrower basis than of that universal benevolence which is the characteristic of the Religion of Jesus, could have effected what it has accomplished.

Having but one object in view, and that not only simple and intelligible, but also involving a duty which Christians of all denominations must admit to be of paramount obligation, this Catholic Union requires no compromise of its Members, and exacts no sacrifice of principles; and, hence, is less liable to be disturbed by the collision of human passions and prejudices. Consolidated and enlivened by a constant reciprocation of Christian hopes and feelings, it exhibits and encourages those endearing sympathies, which mark the source whence they spring, and which, if universally cultivated and improved, would render the nations of the earth, what the Gospel was designed to make them—a holy brotherhood, a community of love and peace.

That the moral and religious influence of the Scriptures has had a considerable and extensive operation, both in this and foreign countries, is too obvious to be questioned or denied. The salutary and efficacious counteraction, which it has opposed to the increase of scepticism and infidelity and to the progress of immorality and vice, together with all the evils which follow in train, may be fairly enumerated among those of its general and ascertained effects, which have contributed in no small degree to the preservation of social peace and order. Nor is evidence wanting, in addition to what has been adduced in the body of the Report, of its influence with respect to a more important consummation.

"Many, who never acknowledged the real value of this Blessed Volume," observes the Noble President of the Swedish Bible Society, "have been enlightened by the Spirit of God, and look upon the Holy Scriptures with a more pious regard. The spirit of levity and mockery that prevailed as to the doctrines of Revelation, has considerably given way to a more serious and devout attention to their more important concerns."

This testimony is strengthened by that of a Correspondent in Swabia, who asserts, that "a growth in divine knowledge, and an increase in faith and love to Jesus Christ, are already visible in many thousand souls."

If the preceding facts and reflexions suggest the most encouraging motives for perseverance in the great undertaking to which the Society has pledged itself, they will receive additional weight from the consideration, that, if the British and Foreign Bible Society had never existed, a large portion of the millions, who, it may be presumed, have been benefitted by its exertions, might have lived and died without possessing a copy of the Sacred Volume, to whom therefore the Charter of Salvation would have been as if it had never been revealed.

That it has pleased the Almighty, in his gracious dispensations, to awaken mankind in so remarkable a degree to a sense of the supreme importance of his Holy Word, and in times when his afflictive judgments were calculated to give it a peculiar impression; and that he has so particularly favoured this country, by selecting from it his instruments for exciting this feeling, and giving operation to it; are motives for grateful adoration and praise. That the labourers in this vineyard are increasing all over the world, is no less a subject of joy and devout thanksgiving. Their zeal, their exertions, their rivalship, their success, will ever be hailed by the Society which inspired them, with fraternal congratulations, and a cordial disposition to encourage and assist them. But the British and Foreign

Bible Society will never relinquish its claim to precedence in this labour of love. It feels that no charity can be more noble, than that to which it is consecrated; and that no labour is more calculated to promote the glory of God in the highest, on earth peace and good-will to man, than that to which it is exclusively devoted.

"Thy real glory, Britain!" to adopt the language of the Committee at Lausanne, "that which shines in the present day with so much lustre, is the glory of enlightening the whole world with the bright beams of the Gospel; to make the ocean, on whose bosom thou art so majestically seated, proclaim to the four quarters of the world, *Behold your God!* and, by the force of mild persuasion, bring all nations to reply. Henceforth he shall be our God; and we will rejoice, because our eyes have seen his great salvation."

Such, indeed, is the interests which the British and Foreign Bible Society has excited, that the prayers and benedictions of thousand attend its progress, and are offered up for its success; and a suspension of its functions would be felt and lamented as a calamity in every quarter of the globe.

In the mutability of human affairs, it is possible, however, that the existing favourable opportunities for circulating the Holy Scriptures may suffer some diminution; and it is certain, that, in a few years, both those who have devoted themselves to this benevolent duty, and those for whose more immeditate benefit it has been undertaken, will be overshadowed by that night in which no man can work.

This, in addition to the awful considerations already stated, appeals most powerfully to the feelings and principles, the benevolence and piety, of every believer in the Scriptures, to lose no opportunity in communicating to all who want it the blessing of that Divine Revelation, which an all-merciful God designed for the whole human race. The call for the Scriptures is more than ever extensive, loud, and importunate: by the blessing of

God, the call shall be answered, and the desire shall receive its accomplishment.

It has appeared to not a few, when contemplating the wonderful success of the Bible Institution, and the facilities opening to its progress, "That the Angel having the everlasting Gospel to preach to them that dwell on the earth, and to every nation and kindred and tongue and people, had commenced his flight in the midst of heaven."

Whether this sublime vision is now offered to the eyes of mankind, or is to diffuse its lustre over the days to come, we may be allowed to enjoy the hope which it inspires, and to anticipate the blessedness which will flow from its realization.

With these feelings, it remains only to offer devout supplication to Almighty God, that he will perfect the work which he has so abundantly prospered; that the zeal which he has inspired may never relax, until the spiritual wants of every believer in Revelation shall have been supplied, until the tidings of Salvation shall have been communicated to every inhabitant of the earth.

Blessed be the Lord God, the God of Israel, who only doeth wondrous things; and blessed be his glorious name for ever! and let the whole earth be filled with his glory! Amen, and Amen!

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Compendium of the British and Foreign Bible Society, Corrected to July 16th, 1817.

Auxiliary and Branch Societies in the United Kingdom and adjacent Islands 541.

There are within the British Dominions upwards of 570 Auxiliary and Branch Societies.

There is reason to believe that several Branch Societies exist, of which no account has yet been transmitted to the Parent Institution.

In addition to the above Societies, there are numerous Bible Associations, consisting chiefly of subscribers of one penny or two-pence per week,

connected with Auxiliary Societies; which associations have, in some instances, produced thrice the amount of the subscriptions to the Auxiliary within whose district they are comprised. Their beneficial effect upon the morals of the people is already considerable.

Bible Societies established in Foreign Parts.

On the continent of Europe are forty-six important Bible Societies: most of these Societies have been formed within the last four years; they have already printed and are printing in various languages and dialects 437,000 Bibles and Testaments.

The Prussian Bible Society hath Auxiliaries at Potsdam, Dantzig, Halle, Breslau, Wesel, Cleve, Stralsund, and other places.

The Swedish hath Auxiliaries at Gothenburg, Westeras, Wisby, (in the Island of Gothland,) Lund, Upsala, Askersund, Hernostrand, Skara, Carlstadt, and Askerstrom.

The Danish hath several important Auxiliaries.

Sleswick-Holstein, many Auxiliaries.

Finnish, at Abo.

It is in contemplation to form Auxiliary Societies and Bible Associations throughout Finland.

Russian, at St. Petersburg, hath Auxiliaries at Moscow, Dorpat, Mittau, Riga, Revel, Yaroslaff, Arensburg, Voronez, Kamentz-Podolsk, Theodocia, Tula, Sympherpole, Odessa, Cronstadt, Wilna, Moghiley, Witepsk, Grodno, Mensk, Kostroma, and Pscow.

Netherlands, comprehending among others, the following districts, viz: Amsterdam, Rotterdam, The Hague, Eekhuysen, Utrecht, Haerlem, Leyden, Dordt, Assen, Vlaerdingen, Groningen, Delft, Leeuwarden, Middleburg, Goes, Schiedam, Oud, Beyerland, Zutphen, Alkmaar, Maassluys, Gorcum, Hoorn, Zwoll, Zirczee, Zalt Bommel, Breda, Amersfoort, Campen, Deventer, Edam, Putten, and Tholen.

A plan has been adopted, and in

a degree carried into effect, for establishing, within the city of Amsterdam and its environs, 32 Bible Associations.

In Asia are six Societies, viz: Calcutta Auxiliary Society, with Branches at Malacca, and Prince of Wales Island, Colombo, (in the Island of Ceylon,) Bombay, Java, Amboyna, and Astrachan.

In Africa are four: Mauritius and Bourbon, St. Helena, Caledon, and Sierra Leone.

In America, ONE HUNDRED and FORTY-NINE Bible Societies, or upwards, have been established.*

The British and Foreign Bible Society has printed, or aided the printing or circulation of the Scriptures, in part or in the whole, in SIXTY-SIX different Languages or Dialects.

Number of Bibles and Testaments issued.

Total issued in Great Britain to June 1817, 11 years nine months,	1,716,382
Purchased and issued for the Society on the Conti- nent of Europe,	100,000
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Total issued on account of the Society,	1,816,382

In addition to the above, the Society has expended about £9000 for distributing, by Societies and confidential Agents, in various parts of the Continent, Bibles and Testaments, in the French, German, Swedish, and Danish languages, the exact number of which cannot be ascertained.

The Society has expended from the commencement of the Institution £541504 ls. 10d. (equal to \$2,405,573 75 cts.)

The Society is under engagements for various Money Grants, to promote the object of the Institution in Foreign Parts; for Returns of Bibles and Testaments and printing Paper ordered; to the extent of nearly £40,000.

* Probably 290 at this time, 122 of which are Auxiliary to the American Bible Society.

AMERICAN MISSION AT BOMBAY.

From the Panoplist.

Extracts from the Journal of Messrs. Newell and Hall at Bombay.

July, 13, 1816. To-day committed to the care of Capt. Austin, of the ship Fawn, for America, our Journal up to this date, letters to Dr. Worcester and Mr. Evarts, and a large number of private letters; also a small trunk of books to Dr. W. consisting principally of copies of Tamul and Arabic Bibles, the Mahratta Testament, parts of the Scriptures in Hindoostanee, Arabic and Persian Grammars, Persian and English Dictionary, &c.

Capt. Austin has been extremely kind to us. He was particularly desired by the Hon. Mr. Gray to shew us any favour he might be in a situation to do for us. And we would gratefully notice, that Capt. A. has generously presented to us, (partly on his own account, and partly on Mr. Gray's account,) a number of articles, in the way of stores, which were very acceptable to us.

15th. Capt. A. sailed for America by way of Trincomalee, Madras, &c.

Some days ago we engaged another native school-master to open another (a third) charity school, as soon as he could procure a suitable place. To-day he informed us, that he commenced the school on the 12th, and that he has already collected more than 30 boys. He is to receive 10 rupees a month, and is to pay the rent of the school-room himself.

29th. *Nagpunchmee* is the name, by which the Hindoos call this day. It is so called from *Nag*, signifying a serpent, and *punchmee*, signifying worship; and because, on this day, the Hindoos perform their annual worship of the serpent. Three reasons are assigned for this worship. 1st. Because a serpent is the bed, on which their god Vishnu is said to repose in the sea of milk. 2d. Because they suppose, that a serpent supports the world upon his head. But 3d, and principally, because Krishna, the eighth incarnation

of Vishnu, in one of his adventures against the demons, fell into the mouth of a monstrous serpent, and was apparently in the utmost danger of being destroyed. This threw his mother into the greatest alarm and distress, and having interceded for the life of her son, she vowed to the serpent, that if it would spare him, every body should worship the serpent one day in every year. Therefore, the Hindoos very scrupulously observe this anniversary in the belief, that great evil will beset them, should they disregard it.

On this day they pretend, that the serpent makes his appearance. The place of his fancied appearance is a rocky spot; and around a crevice in a large rock is built an arch about twice the size of a large oven. Here the people are coming and going from morning to night, and the latter part of the day the crowd from a great distance around is immense; so great indeed, that many of the people, who come with their various offerings of milk, butter, parched rice, flowers, &c. for the serpent, cannot force their way to the spot, but approach as near as is practicable, and throw their offerings as far forward as they can. Many persons, who have live serpents to exhibit, gather around on the occasion, and find it a very profitable season; for the people offer also to those live serpents, money, milk and rice. Many of the persons, who exhibit these serpents, are females; they handle them with as little hesitation as they would a necklace; and they are almost constantly bawling, "Nag poojah," that is, worship the serpent. This is their manner of inviting the people to come and pay their homage to the snakes which they have to exhibit. At this ceremony the females are far more abundant in their offerings than the men.

While a part of the multitude are engaged in their offerings, others are employed in a great variety of diversions either for amusement or for gain. The whole scene is a most moving spectacle of degradation any guilt. The occasion afforded us an opportunity of address-

ing many of the deluded people, on the unreasonableness, guilt, and awful consequences of such kinds of worship.

At Poonah, on the two days next succeeding the anniversary, the Peshwa, or Governor, makes large presents to the Brahmins, and provides them liberal entertainments. On this occasion, all who offer themselves for examination as to their knowledge of the shasters, and their skill in the various employments in which they may be engaged, receive a reward proportionable to their proficiency. Some receive fifteen rupees, and others five hundred, and what the Peshwa expends in this way on a single occasion is said to amount to several hundred thousand rupees.

Aug. 4, Lord's day. I [Mr. H.] went to the native burying ground at about 9 o'clock, A. M. Before my arrival, three bodies had been brought for burial, and four for burning. The police seapoy, who keeps a register of all the dead that are brought here, told me, that yesterday the number was nine, and the day before seventeen. The occasion afforded a favourable opportunity, for addressing in all, about 50 heathens. Here I saw, as I have often seen before, a number of poor persons, scraping among the ashes and sand in search of money which might be accidentally dropped by the people during the ceremony of burning, or which might be deposited with the dead body on the funeral pile. Some of these poor persons were females, who were digging with a skull bone which served them in place of a hoe. A multitude of human bones are scattered over the ground, for they bury without coffins: and they have for so long a time been burying in such great numbers in this one spot, that it is now perhaps impossible to dig a grave any where within the limits of the burying ground, without throwing up a great number of bones.

5th. Received a letter from our brethren at Ceylon, dated 9th of July. This letter states that an answer to the

petition of the brethren for leave to establish their mission in the district of Jaffna, to establish schools and a printing press, to distribute the Scriptures and other religious books, &c. Government granted them all they requested.

Tillipally and Batticotta are the two towns which the brethren have fixed on as their stations. The government seem decidedly favourable to our dear brethren. Thus we have new occasion to record the goodness of the Lord, to give praise unto his name, and to trust in him for all things.

Another Baptist missionary, Mr. Griffiths, and his wife, have just arrived from England at Columbo to join Mr. Chater.

7th. To-day is performed on this side of India, a famous religious ceremony, called the *Narral poojah*. *Narral* signifies a cocoa-nut, and *Poojah* signifies a religious worship. Hence it is often called cocoa-nut day.

This religious ceremony consists chiefly in making offerings to the sea; or rather to the imaginary deity, whose peculiar province it is to control the watery elements. The offerings consist of cocoa-nuts, flowers, leaves, coins of copper, silver and gold, and sometimes, it is said, they offer pearls and diamonds. They wade some distance into the water, cast away their offerings, mutter their prayers, and bow in adoration to the god of the sea.

An origin, as ridiculous as it is fabulous, has been assigned to this annual ceremony. But as it is performed at a time, when it is supposed that the severity of the monsoon is past, and when the native boats, after being closely blockaded for more than two months, may again safely venture out to sea, it is most probable that this ceremony is performed as a kind of thank-offering to the sea for again becoming propitious; and also to the watery element generally, because that quantity of rain has been given, on which depends the harvest of the year.

On this occasion it is thought that

100,000 people assemble on the sea shore near the fort of Bombay. Some of the Parsees and Musselmans join with the Hindoos in this idolatrous worship. Sports of various kinds accompany the ceremony; and the temporary toy-shops and refectory stalls are so numerous, as to render a great part of the scene more like a fair than any thing else.

11th. *Lord's day*. One of us went to the native burying ground. To-day 17 dead bodies have been brought to this spot. Held religious conversation in the audience of 30 or 40 heathens.

At another place several persons were engaged in worshipping the cow. Wreaths of flowers were put on the head of the cow, and also the sacred paint and oil. Rice and flowers were offered to the cow, and the pitiable, yet rational, accountable, and immortal beings bowed their faces to the earth in adoration of the dumb beast. With what peculiar fitness may it be said of such, "Every man is *brutish* in his knowledge."

The usual method of worshipping the cow is by walking around her a certain number of times, and repeating forms of prayer appropriated to the service.

In another place, a Parsee was seen soliciting charity for the dogs. They have a high religious veneration for this animal. It is a part of their religion to provide for them in times of scarcity, and persons are often employed to go about the streets and feed the dogs with bread, cakes and sweetmeats.

16th. Finished the translation of John's gospel. The four gospels are now translated. Yesterday we were presented with several dozen small school books, for the use of our English School Society.

18th. *Lord's day*. Went to the native burying ground at half past 9 o'clock, A. M. Twenty-three bodies had been either burnt or buried in the morning before that hour. Fifteen bodies yesterday, and twenty-four on Friday, were deposited here.

21. Observing a number of Jews in their burying ground, I went to them. They were engaged in repeating prayers at the grave of a man, who died eleven months since. The prayers were in Hebrew. A white cloth was spread over the whole length of the grave, incense was burning at the head of it, and flowers were scattered over it; and the children of Abraham, a people accursed of the Lord, and yet beloved for their father's sake, were standing with their faces set towards their Jerusalem and bowing to their beloved deity, all of them often repeating *Amen*, while the priest was indecently mumbling over what none of them understood. I enquired the cause of the ceremony. They replied that to-day the friends of the deceased gave an entertainment: for their custom required them to give three entertainments on account of a departed relative; the first seven days after his death, the second at the end of four months, and the third in the eleventh month. On these feast days the friends repair to the grave to perform the ceremony which has been mentioned.

The burying ground of the Jews is of considerable extent, and the graves in it are very numerous. Most of them have grave stones, and on many of them epitaphs, in Hebrew are inscribed.

26. This morning was introduced to our acquaintance a Mr. W. an Englishman, who has been a traveller in India, Persia, &c.

Mr. W. has resided several years in Persia, and travelled through various parts of the country. He observed, that the attachment of the Persians to the Mahomedan religion was weakening, and that they were receiving impressions and sentiments very favourable to Christianity. He gave an interesting account of a distinguished Mussulman with whom he was intimately acquainted, who had become a convert to Christianity, and who has privately received baptism by a Roman Catholic priest, though he dis-

proved of their superstitious ceremonies.

Mr. W. without hesitation said that missionaries might reside in Persia, provided they did not distinctly avow their object; but proceed quietly with the translation of the Scriptures, and with religious conversation in rather a private way.

27th. The Hindoos at present are engaged in a great anniversary in honour of their celebrated god Ganesa, who is more commonly called Gunputee, and who is supposed to be the same as the Janus of the Romans. This god the Hindoos believe to be an incarnation of the Deity; but he is not one of their ten great incarnations. The Puranas say, that he was born after the manner of men of Parvate, the wife of Mahadave. But the popular belief of the Hindoos is this. Parvate was one day wishing to bathe, but she had no one to guard the door. On this emergency she had recourse to the odd expedient of scraping the scurf from her body, and out of that she created Gunputee, and set him to guard the door. While he was discharging this duty, Mahadave came home and demanded entrance. But the young sentinel courageously forbade him to advance. Upon this Mahadave flew upon Gunputee in a rage, and cut off his head. Parvate instantly fell into rage and grief for the death of her son; and by reproofs, intreaties, and threats of destroying her life, and involving Mahadave in guilt, she so wrought upon the feelings of her murderous husband, that he promised to restore Gunputee to life. But on searching for the severed head it could not be found. He therefore resolved to cut off the head of the first living thing which he should meet, and affix it to the body of Gunputee.—The first thing he met was an elephant. The elephant's head, therefore, was taken and united to Gunputee's body, which is the cause of his being uniformly represented with the head of an elephant, united to a human body, which is furnished with four, and

sometimes with a greater number of hands.

Various anecdotes are related of this god, as well as of the other deities of the Hindoos. The following is more worthy of notice, since it is the foundation of a Hindoo anniversary.

On a certain day all the gods and goddesses went on a visit to mount Hali, the residence of Mahadave. As they ascended the mountain, the road being rough and narrow, and the crowd great, the vehicles of the gods began to jostle together, which caused Gunputtee with his great belly to fall from his mouse, on which he was riding in his accustomed style. The moon saw him fall, and bursting into laughter at the diverting spectacle, she sported with the calamity of the unfortunate god. At this Gunputtee was so enraged, that he instantly blasted the moon with a resistless curse, and decreed, that whosoever should henceforth look at the moon should perish.

The company proceeded to Hali, but soon found, that the moon, instead of blessing them with her cheering light, had withdrawn herself from their view. On inquiry they found, that she had fallen under the curse of Gunputtee, and was overwhelmed with affliction. Upon this the whole company began to adore and intreat Gunputtee, and continued the exercise until they could venture to implore mercy from him for the moon, and urge a removal of the curse. He proved propitious; and so far removed the curse as to allow all mankind to look at the moon, with the exception of one day in every year. On this forbidden day no one can look at the moon but on pain of eternal destruction. Yesterday was the prohibited day for the present year. The Hindoos scrupulously observe the day, and they seem to believe, that should they transgress in this matter, it would be their ruin.

For several days many persons have been employed in making images of Gunputtee from clay. These images are more or less nicely executed and ornamented, and sold at various

prices from five pice (cents,) to eight or ten rupees. The images are carried to the houses of the people; there they are consecrated and worshipped; and to-day the multitude have been employed in carrying the images in procession with music, and dancing, and shouting from their houses to the tanks, (pools,) when, with flowers and other offerings, they are thrown into the water. This is an annual ceremony.

Gunputtee is worshipped in a great variety of ways by the Hindoos. They consider him as the god of wisdom and prudence, and they all invoke his name at the commencement of all the business and all the concerns of life. His images abound in every part of India, and it is believed, that this figure engrosses a greater share of the Hindoo worship than any one of all their other gods.

The present anniversary has afforded very favourable opportunities for addressing the heathen on the absurdity of making gods of clay one day, worshipping them the next, and drowning them the third. Alas! what objects of commiseration are such idolaters! O that the Lord Jesus would arise and make himself known among this ignorant people. In his power it is to save.

Extract of a letter from the Rev. ROBERT MAY, to his friend in Philadelphia, dated Chinsurah, July, 1817.

My dear Friend—Your letter was like cold water to a thirsty soul. Did the friends of missionaries know how welcome and refreshing such letters are, they would surely write more frequent. I rejoice to hear of the good doing in Philadelphia, where I have passed some of the happiest, and perhaps some of the most useful days of my life. At some distant period, should my labours permit, and my health require it, I may yet see America again; but the precise time I shall be thus gratified, is at present quite uncertain. I wish we had a few warm-hearted ladies in India; we want fe-

male schools very much; to the person who begins, it will be a work of some difficulty on account of the custom of the country being opposed to it, but "who art thou O great mountain before Jehovah?" It will be but a day of small things with the persons who begin to instruct the poor Hindoo girls; but the Lord will not despise the work of faith and labour of love. Come then, ye dear American missionary ladies—come over to India and help us. How would I plead with you, if I were in New-York and Philadelphia. There are thousands who will stay, and will not there be found one to come to India! I have under my charge at present 33 schools for native children in which there are more than 2000 boys; but I want some noble minded female to commence with the girls: she must have grace, faith, patience, and perseverance; she must have a desire to devote her whole time and talents to the work, as far as she can possibly give them. She must have a love to the poor little girls. I often look at them with mingled emotions of pity and love, always fervently wishing for their instruction, frequently offering up an ejaculatory prayer that the time may soon come when the barrier of prejudice and custom shall be broken down. The natives themselves say, though it is not the custom yet, the time will come. Within the last three years, nearly 100 schools have been established for native children, they are continually increasing, and if funds could be found, three times their number might be established in the same space of time in future. A most important and useful Society was formed on the 6th of May, called "*The Calcutta School-book Society.*" On Tuesday the 1st of July there was a general meeting of the members of this Society, *W. B. Bailey*, Esq. Secretary to Government, in the chair.

Among the committee are two evangelical clergymen. Dr. Carey, the Lord Chief Justice Secretary of Government, and the President of the Calcutta Bible Society. The Secretary is the superintendant of the Hin-

doo College which was established in 1816.

Thus I have given you an account of its formation; try if you can form an Auxiliary Society to it. Propose the subject to Mr. Patterson, who has written to me. I shall write to him on the subject. Surely you will send us some subscriptions. Let me know about the Society for the instruction of Indian youth. Oh! let us go on and do all the good we can before we are removed from their sphere of action. Time is short. Every hour is precious. Labour while it is called the day, for the night cometh wherein no man can work.

I had some expectation of hearing from Mr. S— concerning the school in New Fourth Street, which I used to superintend. You do not mention it in your letter. Let me hear from you again, and crowd in all the news you can; the more particular you are, the more interesting it will be. Does any one give the children a monthly lecture as I did when I was in Philadelphia? they would have a much larger congregation than I had. I wish I could tell you of ladies engaged in Sunday Schools here; but they are few in number. Mrs. Townley, in Calcutta, and Mrs. May, in Chinsurah, take a part in this pleasing and delightful work, besides which I know not of any others. We have English preaching at Chinsurah twice every Sabbath, a prayer-meeting every month for the spread of the gospel, one every week of the persons who attend church, and on the last Monday in every month expressly to implore the blessing of God on our school labours. I hope you have stated prayer-meetings for this express purpose likewise. I do not forget the *American children* on the *First of May*. I have published my Lectures in Calcutta with some additions, I dare say you have seen a copy. I have sent six copies to America. They have also been republished in England and I have received a copy. Thus I have the honour of having my Lectures printed in three parts of the

world. O that God may make them useful to the young.

Let me know every *minute* particular concerning schools when you write again, and do not forget to write to New-York, for a particular account of the schools in that city. I feel deeply interested for the children in these two large cities. Pray for the poor Hindoo children. O all ye children of every Sunday school in this city, pray for them and pity them! they need your prayers and your compassion. Millions have none to care for their souls. O could you see the little creatures placing little lighted lamps at the water side, in honour of their imaginary gods! Could you see them making idols of mud, and offering flowers to them at the river side! Above all, if you saw their dead bodies floating down the river, or torn by the frightful birds of prey, and mangled by dogs and jackalls, you would pray for them, you would pity them. Could you behold the helpless infant at the breast, deserted by its mother, just about to ascend the pile to be consumed to ashes with the body of her husband, you would pity them, you would pray for them. Nay more, give your cents and silver for their instruction. Let me know what you will give, and then I shall know how much you love Jesus, and how much you desire that the poor wandering lambs may be brought into His fold. But it is Saturday evening and past 10 o'clock, therefore I must hastily conclude.

Believe me to be, yours in Christ Jesus,

ROBERT MAY.

DOMESTIC INTELLIGENCE.

AMERICAN BOARD OF FOREIGN MISSIONS.

Report of the Prudential Committee.

Continued from page 446.

CEYLON.

At our last anniversary, we had only the bare intelligence of the arrival of the missionaries, sent out two years ago by the Dryad, at Columbo in Ceylon. Your Committee have now the happiness to report some particulars of a highly gratifying nature.

After a passage, during the whole of which they had only gratefully to acknowledge and to record the tender mercies of God, they arrived at Columbo on the 22d of March, of the last year. They were welcomed on the shore most affectionately by the Rev. Messrs. Chater and Norton, English missionaries then at the place; and were received by the officers of the government with marked attention and kindness. On the next morning, a sermon was preached on board the Dryad, by Mr. Poor, in which the signal mercies experienced during the passage were devoutly recounted, and a very affectionate leave was taken of the officers and company of the vessel, to whom, and particular to Capt. Bussington, the master, and Capt. Titcomb, the supercargo, very grateful acknowledgements were made.

The dispositions of the Governor of Ceylon will appear in a letter, addressed by him to the Corresponding Secretary, which has already been published.

Similar dispositions towards the missionaries, and the great object of their mission, were, on various occasions, testified by other principal officers of the government. In the fourth annual report of the Columbo Auxiliary Bible Society, made after the missionaries had been several months in the place, distinct mention is made of them; and the Report adds, "They certainly appear to be men of very superior attainments and information, and in every respect well qualified for the benevolent office, which they have undertaken."

These testimonials must be highly gratifying to this Board and to all the friends of Missions; and agreeable to the dispositions expressed in them, has been the uniform treatment received by our missionaries, from the principal men, not only at Columbo, but in other parts of the Island.

The brethren sojourned at Columbo about six months. A considerable time was requisite, for the purpose of obtaining, by correspondence with the brethren at Bombay and other mission-

aries in different parts of India, such information, as would enable them to determine, agreeably to their instructions on the stations best for them to occupy; and after they had come to the determination, it was several weeks before the monsoon would allow of their departure to the places of their destination. During their stay, however, they were neither idle, nor uselessly occupied. Soon after their arrival, at the instance of the Hon. and Rev. J. T. Twistleton, Chief Secretary to the government, they took charge of the instruction of several young natives, designed for the Christian ministry; and as soon also, as conveniently they could, they opened an English school. In the forementioned Report of the Ceylon Bible Society, made about a year ago, notice is taken of the particulars now stated in the following terms: "In the beginning of last May, eleven young Cingalese, of the Velale cast, and four Malabars, were placed under the tuition of the American missionaries, for the purpose of being instructed in the principles of theology and the doctrines of the Christian religion, as they are most of them intended for the profession of the church. They are from 14 to 24 years of age, and were all brought up under Mr. Armour, at the Seminary, where they learnt to read and write the English language.

"They receive also from one of the American missionaries regular lessons in geography, a science which is utterly unknown to the natives, and deserves a particular attention in the plan of their education, as it is certainly well calculated to enlarge their minds, and remove many of the prejudices, under which they labour. These young men were placed by the Hon. and Rev. T. J. Twistleton, under the American missionaries, who give them daily instruction without any pay or remuneration.

"The American Missionaries have besides, a school consisting of 26 European children of both sexes; for they are in this department assisted by their wives, who are well qualified for the

superintendence of female education."

Besides the attention given by them to the youths and children under their care, they afford assistance to the English missionaries at Columbo, and in the vicinity, by preaching on the Sabbath and other days, from three to six sermons a week. It is gratifying to notice the harmony and brotherly affection which subsisted there between missionaries not only of different nations, but also of different religious denominations. Congregationalists, Episcopalians, Methodists, and Baptists, were all in mutual fellowship; and on the day of communion at the Lord's table, in the chapel of the Rev. Mr. Chater, a Baptist missionary from England, the infant child of our missionary Mr. Meigs was baptized.

"We have the satisfaction," say the brethren in a joint communication, "To believe the time spent at Columbo was not lost to the missionary cause. By our preaching in English, the missionaries there were enabled to devote more attention to that part of their work, which relates to the natives. By imparting instruction to those, of whom our native school was composed, we used the most appropriate means, for promoting the object of our mission. By our European school we did something towards defraying the expenses of the mission, and we hope, rendered some assistance to the children of those parents, by whom the school was supported. By residing at the seat of government, we experienced but few of those evils, arising from false reports and groundless suspicions, to which foreigners are generally exposed; and we may hope, that the acquaintance we formed with the principal characters at Columbo, will prove to be of lasting utility to us, and to our mission."

The result of their inquiries in regard to the stations to be occupied, was, that Mr. Bardwell should go to Bombay, and, if permitted, settle with the missionaries there; that Messrs. Richards and Meigs should attempt an establishment at Batticotta, and Messrs. Warren and Poor at Tillipal-

ly, both in the province of Jaffna in the northern part of Ceylon. This district was visited by Dr. Buchanan in Sept. 1805, and by our missionary, Mr. Newell, in July 1813; and by both of them it is represented as peculiarly interesting, in a missionary point of view. Mr. Newell, in his journal, says, "In case of our settling in Ceylon, the province of Jaffna seemed to be the most eligible spot for us. It is near to the continent, and the Tamul, spoken at Jaffna, is the language of eight or nine millions of people, separated from Jaffna only by a narrow channel." In this opinion of the eligibility of Jaffna, the principal gentlemen at Columbo, the Chief Justice Sir Alexander Johnstone particularly, who expressed himself at large on the subject, and the missionaries generally, were fully agreed. And in this eligible province, Tillipally and Batticotta are considered as decidedly the best missionary stations.

Having settled their determination, and obtained the permission of the governor, the brethren judged it advisable, that Mr. Warren should go by land to Jaffna, without delay, for the purpose of making some preparatory arrangements there; and that the rest should take passage, with their effects, by water, as soon as the monsoon would permit. Accordingly Mr. Warren left Columbo on the 1st of July, and arrived at Jaffnapatam on the 11th. Mr. and Mrs. Poor took their departure by water, on the 20th September, and arrived at Jaffna on the 26th; and Mr. Richards and Meigs with their wives followed on the 24th of the same month, and arrived after experiencing some dangers, on the 1st of October.

In a joint letter, bearing date Jaffnapatam, October 9, 1816, the brethren say: "On leaving Columbo, such was the state of our families, and our mode of conveyance, we had many fears, that we should be subjected to some serious evils on our passage. But He, who had before protected us, dealt better with us than we feared. Our safe arrival at this place, and the favourable circumstances that surround

us, lay us under additional obligations to serve our divine Master. We have visited the places, in which we hope to spend our lives, in opening the treasures of the gospel to the heathen. Tillipally is situated about ten miles north, and Batticotta 6 miles northwest, of Jaffnapatam. At each place, there are between three and four acres of land, on which stand a dwelling-house, a large church without a roof, and a variety of fruit-trees. From the estimates that have been made, 12 or 15 hundred dollars would be necessary to make such repairs as a prosperous mission at these stations would require."

Both Tillipally and Batticotta are represented as being places of great amenity and salubrity. The glebes and buildings mentioned by the brethren are the property of the government. The churches and mansion houses were built by the Portuguese, in the 16th century; they are chiefly of coral stone; and the churches are so large, that, when repaired, two-thirds of each, will be amply sufficient for the purposes of public worship, and the remainder will afford good accommodations for schools. Of the fruit trees, about fifty on each glebe are Palmyras: of which tree the timber is much used in building; the leaves serve to cover the roofs of their houses, and form the olas, so generally used in the east, instead of paper; and the fruit constitutes the principal food of the natives for more than one half of the year. Thirty or forty good Palmyras, it is said, will, for that season, support a family of natives.

The Brethren have been officially given to understand, that these glebes and buildings cannot be permanently secured to the Mission, until the pleasure of the British government at home shall be known; yet they have thought themselves warranted, in entering upon the premises, and making such repairs as may be made with little expense, and as will render the buildings fit for temporary use; leaving the question of more thorough repairs to be determined hereafter. At Tillipally

the repairs were in such forwardness, that Messrs. Warren and Poor took up their residence there, about the middle of October. But at Batticotta, the requisite repairs could not be made before the rainy season came on; and Messrs. Richards and Meigs, at the latest date, 20th of Jan. 1817, remained at Jaffnapatam. There they were employed in studying the Tamul language, preaching occasionally in English, and getting forward, as the season would permit, the preparations for their residence at Batticotta.

Since fixing their residence at Tiliipally, the Brethren Warren and Poor have regularly, on the Sabbath, preached by an interpreter there, and also at Malagum, a place about two miles distant. Their congregations have varied from 30 to 80 persons.—No females attend. They have every day, also, at the time of morning prayers, an exercise of religious instruction, at which a considerable number of persons are usually present. Early in December, they established a school for the instruction of native youth and children, both in English and Tamul, and another at Mallagum; and at their last dates, they were making preparations for establishing a third school at Millette, and a fourth at Panditrepo, places in their vicinity.

In the province of Jaffna, there are some relics of the Roman Catholic religion, which was introduced two or three hundred years ago, by the Portuguese; some traces of religious knowledge afterwards communicated by the Dutch; and some decaying fruits of the labours of the missionaries Christian David, Mr. Palm, and others: yet the great mass of the people are pagans. In the other provinces of Ceylon, the paganism is of the Budhist form, the same which prevails in the Burman empire; but in Jaffna, it is Hindoo, the same with that which prevails on the neighbouring peninsula of India. In this district, however, the people generally, and even the Brahmins, are less devotedly attached to their idolatrous rites, have febler

prejudices against Christianity, and are more easily accessible by Missionaries, than in almost any other part of the pagan world. They are particularly fond of having their children instructed; and our missionaries represent, that there will be no difficulty in establishing schools among them, to the utmost extent of the means, which shall be afforded for the purpose; and that something towards supporting the schools may even be expected from the people themselves.

They also represent, that there is urgent want of Bibles and of school-books. There is a good translation of the Scriptures into the Tamul, the language of the province, made by the Danish missionaries, in the last century; but copies of the Tamul Bible are extremely scarce. A considerable number of the people can speak, and some of them can read English; and many of them are particularly desirous of having their sons taught the English language; but the English Bible is also scarcely to be found, and the country, in a word, is almost entirely destitute of books.—Our missionaries had applied to the Columbo Auxiliary Bible Society for some Tamul Testaments for their schools; and were in expectation of receiving a few; but they saw no prospect of a supply of books from any quarter, until they could be printed in Jaffna; and there is no printing press in the district. They therefore express an earnest desire to be furnished, as soon as possible, with a printing establishment, and with hands and means for putting it into vigorous operation. Whether it will be best to order to Jaffna the press already sent out, and intended for Bombay, or to send out another directly from this country for Jaffna, your committee have not determined; but it will doubtless be the pleasure of this Board, that the desire of the missionaries should be accomplished, and their means of usefulness enlarged with the least unnecessary delay. And it is to be hoped, that the friends of the Bible in our country extensively will display a lib-

erality towards the object here presented, in some proportion to its evident and urgent claims.

It is not in the district of Jaffna only, that Bibles and other books might be advantageously distributed. The island of Ceylon at large is in a state of peculiar preparation for the means of Christian instruction. It is blest with a government of most benign influence, which lends countenance and aid to every benevolent design; and a very considerable impression has been made by the operations of Missionary and Bible Societies. To this impression, the Chief Justice, Sir Alexander Johnstone, a most distinguished and enlightened friend of mankind and of missions, in a communication which he has done us the honour to make to this board, expressly attributes the very interesting fact, that a plan, which he has had long at heart for the abolition of slavery in the Island, has lately been adopted with wonderful consent. As so important an effect has been produced by means, in which this Board and this Christian community have had a share, the benevolent Chief Justice entertains the hope, that from us in this country aid will also be received, towards the improvement of the large numbers of children who, in consequence of the abolition, will be placed in circumstances peculiarly interesting to public charity.

Nor should it be overlooked, in this general survey, that the language of the Province, in which our missionaries are stationed, is also the language of 8 or 9 millions of people on the neighbouring peninsula; and that the intercourse is such that, from Jaffna, Bibles and other books might with ease be extensively distributed in India.

Hitherto our Ceylon mission has been marked with signal favour, and its present prospects are most rich in promise. The field is white already to the harvest, and most active exertions, with humble dependence on the Lord of the harvest, are evidently and urgently demanded. The feelings and views of the missionaries appear to be such, as every friend to the cause would wish them to cherish.

Connecticut Education Society.

The Treasurer of the Connecticut Education Society acknowledges the Receipt of the following sums, since the 8th of Sept. last, viz.—

From the Female Benevolent Society in New-London,	\$71 62
From the Female Benevolent Society in Whittonbury, by Rev. John Bartlett,	10 88
From the Female Benevolent Soc. in Guilford, by Rev. Aaron Dutton,	25 50
From the Female Benevolent Society, East-Hartford, 1st Society, by Rev. Joy H. Fairchild,	32 81
From Female Charitable Society, Milford,	30
Contribution after Mr. Dutton's Sermon in New-Haven, September 9th, 1817.	99 58
From Rev. James Tucker, constituting him a member for 10 years,	10
From Rev. Daniel A. Clark,	1
From Rev. Wm. R. Weeks,	1
From Eleazer Foster, Esq.	1
From individuals, 1st Society, Mansfield,	75
From Dr. Jonathan Knight,	1
From Rev. Jason Allen,	1
From Female Charitable Society, Stratford, by Rev. M. R. Dutton,	21 56
From Rev. Thomas Robbins, constituting him a member for life,	20
From Rev. John Noyes,	1
From Rev. Wm. Belden,	1
From Mr. Samuel B. Beardslee,	3
From Rev. Elijah Waterman,	1
From Mr. Edwm Dwight,	1
From sundry persons, Hebron, by Rev. A. Bassett	18
From Rev. Jehu Clark,	1
From Mrs. Eliza Hooker,	7
From Mrs. Mary Perry,	3
From Rev. Samuel P. Williams, avails of his sermon on the state of the churches,	20
From Rev. Platt Bassett,	1
From Rev. Ward Safford,	1
From Rev. Henry P. Strong,	50
From the Charitable Society, 1st Society, Coventry, by Rev. C. Booth,	14
From Rev. Andrew Elliott,	2
From Mr. Nathan Beers,	5
From Rev. David A. Sherman, by Mr. Charles Sherman,	10
From Farmington Female Cent Society, by Miss Mehetable Porter, their Treasurer,	46
From Wethersfield Female Benevolent Society, by Miss Ann Marsh, their Treasurer,	34 21
Total, Dec. 5, 1817.	\$498 40

N. B. Most of the foregoing sums, given by individuals, are annual subscriptions.

The Treasurer states that the additions made to the permanent fund of the Society, from Sept. 9, 1816, to Sept. 9, 1817, were the following :

From Rev. Dr. Isaac Lewis, constituting him a member for 10 years.	10
From Rev. John Elliott, to constitute him a member for 10 years,	10
From Rev. Samuel Merwin, to constitute him a member for 10 years,	10
From Rev. M. R. Dutton, to constitute him a member for 10 years,	10
From the Female Benevolent Society, New-London,	23
From the Administrators of the late President Dwight, in fulfilment of his purpose expressed some months before his death, to make a donation to this Society.	100
Total,	\$163

Middlefield, (Conn.) Nov 22, 1817.

To the Editor of the Religious Intelligencer.

As the present day seems to be a time for doing good, and as every new institution, which is calculated to promote the knowledge of Jesus, gives pleasure to the friends of Zion, we take the liberty to send you for publication some extracts from the Records of the "Evangelical Library Company of Middlefield."

The Constitution requires that "The Books belonging to this Library shall be entirely of a religious or moral kind. No book shall be admitted which inculcates doctrines opposed to the doctrines of Grace."

At the first annual Meeting of the Society, holden 3d of November last, the Committee reported, that "Having examined into the state of the Evangelical Library, they find it in a flourishing condition: that there are now in the Library 76 Vols. including those loaned, beside several No's of the Panoplist and Religious Intelligencer. Notwithstanding the expense always attending a new establishment, the Library Co. are in debt only three dollars and seventy five cents; which they trust will soon be discharged by new subscribers."

The following Resolves were past at the meeting.

" Motion by Deacon Augur, Resolved unanimously, That the thanks of this meeting be given to the Rev. Amos Bingham, for his unwearied exertions in founding this Library, as well as for his liberality in giving to the stock of books.

" Motion by Mr. Obed Stow, Resolved unanimously, That the thanks of this meeting be given to Mr. Richard Hubbard, for his liberal contribution in books to this Library.

Motion by Mr. Joseph Coe, Resolved unanimously, That the thanks of this meeting be given to the Rev. C. A. Goodrich, for the kind and generous encouragement which he afforded this Library, both in books and in personal services.

Motion by Mr. W. Coles, Resolved unanimously, That the thanks of this meeting be given to Deacon Thomas Hubbard, for his kind present in books to this Library.

Motion by Mr. Wm. Lyman, Resolved, That the thanks of this meeting be given to all those persons, who have in various ways encouraged and aided in promoting the interests of this Library."

Obed Stow, Chairman,
Phinehas Augur, Scribe.

The Ladies in Bloomfield, N. Y. presented their Pastor, the Rev. Mr. Steele with \$30 to constitute him a life member of the American Bible Society, and received from him the following beautiful and affectionate reply :

" Bloomfield, N. York, Sept. 5, 1817.

" LADIES,

" I have great pleasure in acknowledging the receipt of your liberality by the hands of Mrs. S.— If, however, to give be more blessed than to receive, yours is the greater pleasure. As if devoting my short life to the service of God in scattering the seed of the immortal tree over a confined portion of the vineyard of God, were not deemed sufficient by a benevolent Providence, I am, through your charity and instrumentality, constituted the *honorary channel* of conveying this precious life-giving seed to distant regions and of dispersing it over widely extended portions of the habitable world.

" I receive it as an evidence of your increased regard for Zion's prosperity; as a fresh testimony of your highly valued friendship towards me; as an equivalent for this, for the many other kindnesses which you show me, it is beyond my ability to render you any thing. But my hope, my desire is, that you may be richly recompensed at the resurrection of the just, by Him into whose treasury and to advance whose glory you have so cheerfully and liberally cast in your mites. And what adds to my further rejoicing is, a consciousness that my

lot is cast amongst females who have set an example for their sisterhood through this vicinity most worthy of their imitation; amongst females, ever foremost in acts of beneficence, ever exhibiting a laudable emulation to excell.

“That your offering may be followed with the desire of the humble, with the prayer of faith; that your souls may be watered with precious dew whilst you water the parched places with your tearful prayers and offerings is the devout wish and fervent prayer of your much honoured and highly obliged pastor.

JULIUS STEELE.

Extract of a Letter from the Rev. J. S. Adams, to Mr. W. W. Woodward of this City, dated “York Dist. S. Carolina, Oct. 27, 1817.

—“We have had a glorious revival of religion in this country. It commenced in July, and has made its way into a number of our churches. I have attended five communions in the churches around, including my own, and we have admitted 162 to the church for the first time; a large proportion of whom were young people; but we have some of all ages. The work appears to spread with great rapidity. It differs from the former revival we had in this country in several particulars. In this we have no bodily exercise. The work is powerful, but mental; much weeping and praying. In this we have no opposition as yet.

Extract of a Letter from the Rev. Hugh Dickson, to the same, dated “Abbeville, S. Carolina, Oct. 1, 1817.

—“I have just returned home from assisting at the administration of the sacrament of the supper in a congregation about 40 miles distant from me. God is doing great things in that place at this time, 34 were admitted to communion. In the course of ten weeks 60 have been added to that church; a number more are under serious impressions. My prayer is

that God would visit all our churches with like effusions of his grace. The revival at this time appears to be confined to one congregation.”

The Treasurer of the American Bible Society acknowledges the receipt of \$2102,80, for the month of November, in the following contributions, viz. \$30 each, to constitute the following ministers *members for life*:—Rev. Joseph Harvey, by the Females of the town of Goshen, Conn.; Rev. John M'Dowell, Elizabethtown, N. J.; Rev. Joel Baker, by the Charitable Society of Granville, Middle Parish, Vt.; Rev. Eliphalet Coleman, by the ladies of Hampden, Conn.; Rev. Sylvester Selden, by the F. B. S. in Saybrook, Conn.; Rev. John L. Abbott, by the young misses of the North Society in Salem, Mass.; Rev. S. B. Balch, by the ladies of the Presbyterian Church of Georgetown, District of Columbia; Rev. Thomas B. Balch, by the same; Rev. Caleb Barge, by the F. C. S. in Brattleborough, Vt.; Rev. Bezaleel Howard, by the ladies of Springfield, Mass.; Rev. Samuel Osgood, by the same; Rev. Nathaniel Dwight, by the Colchester F. B. S. Conn.; Rev. Matthew Harrison, by the A. B. S. of the towns of Preble and Tully, N. Y.; Rev. Stephen Fenn, by the F. B. S. of Harpersfield, N. Y.; Rev. Eliphalet Gillet, by the ladies of Hallowell, Maine; Rev. John Ford, by the F. E. S. of Persippany, N. J.; and 30 dollars from Charles Tappan of Boston, as a member for life: also 30 dollars from the A. B. S. of Wilkesbarre, Pa.; 6 dollars from the F. B. S. of Westbrook, Conn. as a donation; 500 dollars from the New-York F. A. B. S.; 6 dollars from the ladies of Springfield, Mass.; 400 dollars from the Vermont B. S.; 15 dollars 80 cts. from the Colchester F. A. B. S.; 150 dollars from the B. S. of Jefferson County, Va.; 30 dollars from the F. B. S. of Griswold, Conn.; 40 dollars from the A. B. S. of William and Mary, and St. Andrew, parishes, Md.; 10 dollars from Samuel Wood, New-York; and 400 for annual subscriptions.